

THE CHRISTIAN CENTURY

Jesus Christ is a fact. His character and influence are facts. They cannot be brushed aside or ignored by burying them under the general facts of human life. It is true that no other man has ever wielded such an influence. "When it is a question of the character of an individual," says Dr. D. W. Forrest, "we have no right to judge of him by generalization, however broadly founded, drawn from the action of others, but solely by what the facts of his own life testify."—S. S. Times.

CHICAGO

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Sackcloth is not the apparel of those
who serve the King.—J. Campbell Morgan.

"IF ONE SHOULD GIVE ME A HEART TO KEEP."

If one should give me a heart to keep,
With love for the golden key,
The giver might live at ease or sleep;
It should ne'er know pain, be weary or
weep,
The heart witched over by me.

I would keep that heart as a temple fair,
No heathen should look therein;
Its chaste marmoreal beauty rare,
I only should know, and to enter there
I must hold myself from sin.

I would keep that heart as a casket hid
Where precious jewels are ranged,
A memory each; as you raise the lid,
You think you love again as you did
Of old, and nothing seems changed.

How I should tremble day after day,
As I touched with the golden key,
Lest aught in that heart were changed, or
say
That another had stolen one thought away
And it did not open to me.

But ah, I should know that heart so well,
As a heart so loving and true,
As a heart I held with a golden spell,
That so long as I changed not I could
foretell
That heart would be changeless too.

I would keep that heart as thought of
heaven,
To dwell in a life apart,
My good should be done, my gift be given,
In hope of the recompense there: yea, even
My life should be led in that heart.

And so on the eve of some blissful day,
From within we should close the door
On glimmering splendours of love, and stay
In that heart shut up from the world away,
Never to open it more.

SHE COULDN'T.

Maggie (calling upstairs)—"The gas
stove went out, mum."
Mistress—"Well—light it!"
Maggie—"It went out through the roof."

The Happiest Hour.—He—"Do you re-
member the night I proposed to you?"

She—"Yes, dear."

He—"We sat for one hour, and you
never opened your mouth."

She—"Yes, I remember, dear."

He—"Ah, that was the happiest hour of
my life."—*The Catholic Mirror.*

How Like Him.—Dolan (with magazine)
—"Begorra! but that's a strange halluey-
nation! An ostrich thinks he's ought of
av soight whin he puts his head in th'
sand."

Mrs. Dolan—"How loike a man when he
puts his head in a silk hat."—Judge.

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MARION LAWRENCE

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EDITORIAL

THE CHIEF DANGER OF THE TEMPERANCE CAUSE.

The nation has been astonished at the recent progress made in temperance sentiment and the victories which have banished the saloon from towns, counties and even whole states. Nothing like it has ever been known in the history of temperance agitation. Believers in a sober nation have taken heart as they studied the returns from recent elections, even the liquor dealers themselves have become so alarmed at the situation that they are proposing drastic reforms in the conduct of their business in the vain hope that temperance people will be lured into inactivity by such fair promises.

At this very moment when victory seems within the grasp of the friends of sobriety there is presented the unhappy spectacle of a strife between the Anti-Saloon League and the Prohibition Party for the credit and spoils of a victory which has not yet been won. At the moment when in union of all forces opposed to the traffic is there any hope of success, there has broken out such a feud as threatens to neutralize the best results of recent campaigns. The liquor men are not slow to see the advantage which this situation offers and to plan such profit from it as it so readily suggests.

The Prohibition Party is justly conscious of a long and earnest struggle against the saloon. For many years it has kept the fight persistently to the front. It has refused alliance with either of the stronger parties, insisting that any governmental approval of the liquor traffic in the form of license or tax was sinful. This prohibition campaign has been conducted with sacrifice, courage and perseverance. Even in the times when victory seemed most remote the leaders did not lose heart or relax their efforts.

During the past few years a new agency for the accomplishment of temperance reform has arisen in the form of the Anti-Saloon League. Believing that a non-partisan movement was more likely to accomplish results than the Prohibition Party, the league has been organized in most of the states and has won notable victories in many localities. It has enlisted the co-operation of thousands of men who were believers in temperance but were still affiliated with either the Republican or Democratic party.

Between these two organizations there has never been co-operation, but fortunately hitherto there has been little open hostility. In principle and methods they differed, but each kept to its field and accomplished such results as were within its power. The Prohibition Party elected now and then an official

in local campaigns or sent a member to a state legislature. The Anti-Saloon League waged campaigns in local districts and now and then drove the saloon out from some town or county. But in this recent tidal wave of temperance enthusiasm which has banished the traffic from so many sections of the country both these organizations have seen the tokens of success, each for its own methods and principles, and each has made the vital mistake of claiming all the credit for the results achieved.

The prohibitionists assert that it is the long campaign which they have been making for so many years which has now come to success and is destined to triumph in the overthrow not only of the liquor trade itself, but of the parties which have declined to take active steps against it. It cannot see that the Anti-Saloon League has had any conspicuous part in the victories that have been won. On the other hand the League asserts that the Prohibition Party had proved its inability to bring results, and that recent events are due almost wholly to its own organizing propaganda.

We believe that both these claims are wrong and foolish, and that the paramount duty of the hour is for the leaders of both these temperance organizations to come to some understanding which shall put a stop to the rivalry, friction and folly of the present hostility evident between them. The attitude of arrogant assumption of responsibility for success in whatever has been thus far accomplished is little justified on the part of either. Many other forces have entered into the struggle beside the Prohibition Party and the Anti-Saloon League. The economic factor alone has played an important part, and in the South the race question has been the most outstanding cause of the wave of temperance reform. It is absolutely foolish and fatal for the leaders of these excellent temperance organizations to ruin their opportunity for final success and to disgust the men and women who care for results rather than means, by such displays of temper and conceit as have distressed loyal and unbiased temperance people during the past month.

Honest doubt is simply faith seeking foundations.

Don't say "That's good enough." Don't borrow tools; buy your own. Don't let your lathe run and cut air. Don't be always looking for pay-day. Don't be too important to do insignificant jobs. Don't take off your overalls before quitting time. Don't try to fool your foreman for you may get left. Don't wait until Monday morning to fill your oil-can. Don't deny spoiling a piece of work if you have done it.—From "Practical Don'ts for Machinists."

THE VISITOR.

One of the pleasantest experiences of recent years to the Visitor was the privilege of attending the district conventions of Illinois. These gatherings come in May and June, and form a fitting preparation for the state convention in September. They begin in the northern section of the state and are arranged to follow one another in due succession southward till all the eight districts have been convened in their annual gatherings. In order of their occurrence the conventions were held at Freeport, Evanston, Galesburg, Mackinaw, Chapin, Niantic, Salem and Benton.

It has long been the theory of the Visitor that it is the duty of the president of the state convention to visit as far as possible the district conventions. He is not a state officer in any formal sense, and his duties have to do only with the convention. Yet he owes to the work of the state such interest as will take him to the gatherings of the different sections that sustain relations to the work of the entire commonwealth. It is not that he is an important figure in the district conventions, but that he is at least a reminder to them all of their connection with each other and with the larger convention, and that he may thus enlist their co-operation in making that coming convention a greater success.

The attendance at all of the conventions was excellent. The spirit was admirable. The men are making things go in the different parts of the state were there to add to the interest of the programs and to lend their influence to the forward movements contemplated in the different districts. The hospitality of the churches in which the conventions were held was ample and appreciated. The convention addresses were for the most part all that could be desired at such gatherings. The fellowship which is always the most inspiring part of these meetings was delightful. One comes away from such convocations more than ever uplifted in spirit and aware that the men and women of God who are working at the common cause in our great state are a host. The mere mention of their names would make a catalogue. It would be interesting to point out some significant features in the various conventions, such as the memorable service held by the women's section of the Evanston convention in honor of Mrs. Moses, or the Sunday school session at the Chapin meeting, but such a list would include some interesting features in every one of the gatherings.

Of course, there were some of the state officers who attended all of these meetings

and the continuity of interest and theme was maintained in this manner. J. Fred Jones continues with unabated success the work of state corresponding secretary, and is always ready with the right word at the proper time in any of the conventions. Miss Lura Thompson, the state organizer of the C. W. B. M., was similarly the inspiration of all the sessions held by the Christian Woman's Board of Missions. Clarence Depew, the state Sunday school superintendent lent valuable aid in addition to his regular theme, and H. H. Peters, the field secretary of Eureka, was a visitor whose presence was appreciated at all the gatherings. Others lent their assistance in some of the conventions, among them Miss Clara Griffin in charge of the children's department of the C. W. B. M., Mrs. Wickizer of Missouri, Mrs. Harrison of Kentucky and Mrs. Harlan of Indiana, who were at one or more of the conventions in connection with the women's work. Very valuable assistance was rendered at several of the gatherings by Parker Stockdale of Chicago, who took time to represent the interests of the state convention and whose generous and hearty invitations to come to Chicago in September ought to increase the attendance in a marked degree.

The condition of the work in Illinois appears to be the best in its history. This is to be expected, and yet it is not always true. But the wisdom of the state officers on the board, who through many years have had the interests of this work upon

their hearts, has been justified by the results thus achieved. That which now waits to be done is the further development of the districts themselves into competent evangelistic activity. Three of the eight districts now have evangelists, but every one should be thus furnished. Further than this, the beginnings of county organization have been undertaken. In some counties there are several churches, and yet no local bond of sympathy and concerted action. There are several living-link churches in the state which support the work in some locality by direct contributions to it. Such churches, some eight in number at the present time, ought to be increased to twenty-five before the state convention, and the fund for evangelizing purposes ought to be raised without delay to \$50,000. By such means the efficiency of the churches would be greatly increased and the progress of the kingdom in Illinois, insofar as the Disciples can contribute to that progress, would be definite and rapid.

The last week has afforded the Visitor opportunity for a brief attendance upon the state convention of Missouri, held in Kansas City. The sessions took place in the beautiful Independence Boulevard Christian Church, of which George H. Combs is pastor. It is always a delight to be in that city and meet the splendid men and women who constitute the working force of the Disciples, including such men as Combs, Richardson, Jenkins, Haley, Muckley and Long. The Disciples in Missouri are more

numerous than in any other state, numbering some 175,000, with 1,400 churches, and half that number of ministers. They stand head and shoulders above all other religious bodies in numerical proportion. Their leadership has always been of the best. Such men as Proctor and Longan in the past, and Haley, Moore, Garrison, Richardson and their colleagues in the present ministry of Missouri are certain to be effective in the advance of the cause. The reports of the different departments of the state work were inspiring. The needs of the cause are those felt everywhere; a larger number of young men preparing for the ministry, a higher standard of ministerial education, a saner type of evangelism, an increased sense of consecration to the financial work of the churches, a new emphasis upon men's part in the kingdom of God, a greater awareness regarding the social movement of the time, and particularly the rising tide of socialism throughout the world. These, with a fresh emphasis upon the great plea for union which is the historic task of the Disciples of Christ, were the notes insistently struck at this great gathering. Even the continuous rain of many days which flooded all the lower sections of Kansas City did not dampen the ardor of the delegates nor greatly reduce the attendance upon the convention. The Disciples in Missouri, under the leadership of the state board, of which B. A. Abbott is the efficient secretary, are moving forward and upward to ampler grounds and greater success.

The Place of the Church

Henry F. Cope

The church stands in the community as the special organization and agency of religion. What has a man a right to expect from the church? It takes its place among the world's institutions, every one of which must justify its existence and its demand for support by showing the contribution it is making to the world's good.

If we are thinking of the Christian churches then they stand in the community avowedly to do the work of their founder. They are to be the community's spiritual leaders. This is the first thing we have a right to expect of a Christian church, indeed of any church, that it shall speak to our inner selves and lead us unto eternal truth.

But leadership is a larger matter than teaching or doctrine. Spiritual truth has to do with our own selves, with our natures and developing or dwarfing lives. Our need is for guidance and inspiration, for one who goes before and illumines the path for our halting, doubting steps.

The great need that drives us to church, and unsatisfied there, may turn us from its doors forever is this need of the inner life. If all the churches can do is to give lectures on literature and art, to render concerts, and provide entertainment we would rather look for those things to those who can do them better.

Man wants to look above himself; he would see beyond the clay; he would catch visions of those high ideals that have moved the race in days of old, have turned peasants into heroes, have made the weak

strong, the cowardly valiant in fight, the meek to be the glowing martyrs and masters of mankind. He wants clear answers to the deep questions that rise in his own heart and conscience.

Not a day passes but that we realize that man cannot live by bread alone; in the glut of material things there is felt deep and keen the hunger for love and truth, for treasures that moth and rust cannot corrupt and thieves cannot steal from us. There never will be any question as to the place of the church that meets these deep needs and longings of men.

If, like her master, she has learned the secret of the life that consists not in the abundance of things possessed, that sets not its heart on silver or gold, if she has learned the love of life supreme over all passions, the love not of her own life alone, but of the fullness of life for all men, she will not need to ask for any other authority among us.

The world waits for inspiration, for the passion of great faiths, for visions that stir men to noble endeavor. Even our most practical concerns fall flat and barren unless they are animated by some great hope or dream. Religion is the passion that makes life worth while, that reveals its inner values, that enables every man to bear his cross and do his part for the sake of the life of all.

Often we criticise the church because she does not go into reforms, because she

seems to do so little practical work. She does not need to go into such things as if no other could do them; she must be the force pushing the men out into their own service, the power that compels us to do the work we ought to do for the world's salvation.

But what is a church after all but the socialized expression of the religious life of a group of people. We ourselves determine what such an expression shall be. If the church fails is it not because we have failed to put our lives into her service? It is folly to sit down and talk of her sins; we are only condemning our own sloth.

To say, too, that we have no concern with the church simply is to say that we have no part in the social religious life of the community; we extradite ourselves from the higher, the spiritual communal life. We have a right to expect help and inspiration from the church only as we make it a means of help and inspiration to others.

Every man has in him some message for all other men, each of us has his share to give of the world's illumination and inspiration. Is it not our business to pool our spiritual possessions, to bring together every high thought and rich hope and through the association and gathering of men for mutual inspiration and help make the best good of each to become the common good of all?—The Chicago Tribune.

Believing is the secret of seeing.

Measure for Measure*

P. C. Macfarlane

The rather lengthy passage from the Sermon on the Mount, which we are to study, represents one of the closing paragraphs of that great discourse in which Jesus has sketched out a constitution for his new kingdom. Jesus has been setting forth the traits of character which are to obtain within the kingdom. And to the man who has heard and hearkened to all these things—who has become a full-fledged citizen of the kingdom of heaven—Jesus addresses himself with some practical observations which are contained in the words of our text.

"Judge not that ye be not judged," is the first. A sweeping injunction that. My neighbor beats his wife and I am not to conclude that he is a brute and in danger of hell-fire. My grocer cheats me and I may not judge him to be a commercial thief. My friend betrays me, and I may not properly weigh and catalogue his act from a moral standpoint, and assign him to a place among the sons of Judas—among those who, having eaten bread with me, have lifted up their heels against me? If such be true, how then can I retain my own morality? The habit of making moral estimates, like some other things, grows by what it feeds upon. If I make a practice of judging my own acts according to moral standards, I will perforce judge the acts of my neighbors in so far as they come under my observation. When I cease to make moral estimates of the acts of others, I will presently cease to consider my own. As this is furthest from the aim of Jesus, obviously he could not have been meaning to give any such injunction, and we must look for the significance of his words in other directions.

The next observation of the Teacher is, "For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured unto you." Then if I form no judgment on my neighbors, but sit with placid face and folded hands, blind to their sins and to the evil about me, saying with some modern dreamers, "All is good, all is good." I myself will escape judgment at the last day. Is this the meaning? Obviously not. The whole message of Jesus is a message of judgment. "For judgment came I into this world," he declared. The first herald of his near approach describes him as one who will lay the axe at the root of every tree, test the moral character of every man, and burn up the chaff with unquenchable fire. His teaching is filled with the thought of judgment. The parables of the tares, of the drag-net, of the talents, the pounds, the wedding garment, the ten virgins, the sheep and the goats—are all, all teaching of judgment. The message of Jesus is, "There is a judgment for every man and no man can escape responsibility for the deeds done in the body."

The first statement does not mean that one is not to judge, and the second does not mean that by refusing to judge one is to escape judgment for one's self. Since these

are the meanings that lie upon the surface of the words, we will have to tunnel for the real significance which Jesus meant them to have.

And we may as well preface our tunnelling with some reflections as to the people to whom they were spoken, and certain other facts of experience. The person who is skilled in any particular thing becomes a judge, a critic in that thing. One cannot help comparing what one knows about a subject with the concrete examples of that subject with which one is confronted. The man who has made a study of painting, and is perhaps an artist of certain ability, can never see a picture without criticising it, that is to say, without judging. So the musician judges music. So the literature judges letters. Jesus was talking to people who presumably have made a study of ethics, and are more or less successful performers in that line. They are religious experts—thirty-second degree Christians, if you please, who are going to judge as naturally as birds fly, or critics criticize. Jesus has no thought that they will not judge; but he sounds a note of warning. On the threshold of judgment he would have them pause for a moment. A principle of Roman law forbade the judge to pronounce sentence upon a convicted man upon the day of his conviction, in order that justice might be untempered by prejudice or passion. So Jesus would have his experts in conduct temper their judgments with deliberation, gravity and sober reflection.

The kernel of the Christian revelation is found in the Incarnation. One value of the Incarnation is the "put-yourself-in-his-place" attitude which God thereby assumes toward men. The message of God to man falls from lips that know how it is to be a man. This practice which God follows he urges upon men in those always remembered words, "Whatsoever ye would that men should do unto you, do ye even so to them." That is Christ's put-yourself-in-his-place theory, his Golden Rule, if you please; and our verses tonight are no more than his rule of judgment. Judge others as you would have them judge you, is what he is saying.

Before leaving the consideration of these sentences of Jesus, concerning judging, I would like to suggest that there is in them, as coming from Jesus a pathetic note that we do not often catch. What man ever suffered so much at the hands of careless, blind and heartless judges as did Jesus? He was continually misjudged. Misjudged in Capernaum, misjudged in Nazareth, misjudged in Jerusalem; misjudged by his friends, misjudged by his enemies, misjudged even by those who were totally indifferent to him. Once in the bitterness of his soul, when they had charged him with blasphemy and falsely judged him to possess a demon, he turned upon them and pleaded, "Judge not according to appearances but judge righteous judgment." But alas, he was to suffer more than vexation of spirit and sickness of soul through being wrongly judged. Six

hundred years before he came to the Jordan to be baptized of John, a spiritual seer had discerned the ominous part which false judgments were to play in his life, and had seen that at the last they were to be fatal, declaring his conviction in the now well-known words: "By oppression and judgment he was taken away."

Motes and Beams.

And having delivered himself upon the subject of judging, Jesus comes now to consider something more minute, the habit of fault-finding. Jesus was a marvelous dissector of human character. Words were knives with him and sharper than a two-edged sword. His wit was never more rapier-like than when he rang the changes on the little parable of the mote and the beam. "Why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thine own eye?" A mote is a very tiny speck. It is so small I cannot grasp it, and if I could hold it up you could not see it. A beam—yonder is a beam fifty feet long in that truss there and weighing two thousand pounds. The chronic fault-finder is notoriously a person of grave defects of character. Every church is familiar with the type, exhibiting as it does faults so much more serious than those aimed to be corrected that we at once acquit Jesus of the charge of using an exaggerated metaphor. The Jewish teacher was not specially given to flashes of humor, but I feel certain that it was at least with grim satisfaction that Jesus sketched out that sublimely ridiculous spectacle of the blind oculist, and with a suggestion of gusto set forth the same idea in a slightly varying frame of words with a more ludicrously apt portrayal of the thought. Do you not see the almost blinded busy-body groping his own way along the street until he comes upon a sojourner with a small speck of dust in his eye, whereupon he immediately, with great assumption of skill and much pretense of knowledge, volunteers his assistance in removing the difficulty? Even the asses and camels would laugh at the picture. But in his white-hot earnestness Jesus has passed from humor to indignation, as, holding still to the furniture of his parable, he once more wields the cleaver in the words: "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." He teaches plainly that mote-hunting has its issue in hypocrisy. It may not begin in this; it may even begin in sincerity; but its method involves pretense, and its issue is a false pretense which is hypocrisy.

The Christian is to judge righteous judgment and to avoid altogether petty fault-finding.

Ah, yes, for the truest gladness

Is not in ease or mirth;

It has its home in the heart of God,

Not in the loves of earth.

God's love is the same forever.

If the skies are bright or dim,

And the joy of the morning lasts all day

When the heart is glad in Him.

*From a sermon preached in Alameda, Cal. Text, Matt. 7:1-6.

What Shall India's Future Be?

Zonetta Vance

What shall be the type of children in India for the coming centuries? Shall it be as in ages past, that the girl must be married by the time she is eleven years of age, or no man will have confidence in her virtue? Shall it be that they be married when mere babies, and become widows of husbands they have never seen, except on the wedding day, and then through a veil? And must they go on, being widows for life, doing penance and service in the home of the mother-in-law? The children of America would not have it so. They have made a beginning of changing these conditions. They have provided school houses where girls may be taught. They have provided homes where hundreds of orphan children may be cared for. They have provided homes for missionaries, who are teaching of the Savior who blessed little children. These missionaries teach the people of the better way. The daughter of Christian parents in India

is sent to school. With her first knowledge, comes the knowledge of things that are good. Instead of being taught to repent the name of Rama, she learns of Jesus the Savior. Instead of going to make offerings to idols in the temple, she goes to Sunday school and church. When five years old, she goes to school and her mind is trained for usefulness, and she has daily lessons in the Bible. At eleven she is not taken out of school and married, but goes on to school. She may go on and be trained as a teacher, or Bible woman, then, after she is married, she may be a help to the people about her, and have something to do besides sit in her house and gossip with other women about trivial things. If left a widow, she need not be a helpless burden, spending her life in penance and drudgery, but may be a help to those about her.

And what of the boys? Shall they be left the prey of superstition and vice? Shall their knowledge be that of evil or of righteousness? Shall they be compelled to do the work their fathers have done, whether good or evil, or shall they be permitted to choose? Could you see the difference between the Christian and the heathen boys, there would be but one answer to this. The Christian boys are taught the Christian virtues, and they are taught to abstain from the heathen vices which are very many. They are given a conscientiousness of sin. They are given a Savior from sin. They are made stronger physically, mentally, morally and spiritually, than the heathen boys of the same class. Shall this be true of a very few, or shall it be a state possible for every boy in India? What will you do for the millions of boys and girls yet not reached? What will you permit, nay help, your children here to do for them?

Jock's Li'l' Boy

Frank H. Sweet

"I can't let you off now, Jock," I expostulated impatiently. "These lines must be run by Saturday, and you are the best chopper I have. Can't you wait till next week?"

Jock looked down at me, a little reproachfully, I thought.

"I've blegged ter go, boss," he said decisively. "I done tole yo' my li'l' boy's wuss. Marg'et's Tobe jes' fotched me de news. I'd like pow'ful ter he'p yo'-all, but I jes' cayn't, don' yo' see?"

"Very well," I answered irritably, as I opened my pocketbook and counted out the money due him. "Only don't come whining around for more work. I can't be forever taking on new hands and teaching them the ropes. I want men who will stand by me."

I spoke rather more vehemently than I meant to, but I liked Jock, and was very unwilling to have him go. He had been with me only a few weeks, but was already worth any two men I had. Considerably over six feet in height, and strong and massive in proportion, he was at once fertile in expedients and perfectly obedient to orders. These two unusual attributes were what had recommended him to me in the first place, for my experience with negroes had taught me that they were usually dull and shiftless. But Jock was different from any man I had ever met, white or black. He was an indefatigable hunter and fisherman, and there was not a bird, or beast, or phase of wood life, with which he did not seem to be familiar. And his familiarity was not that of ignorance. I was often astonished at the stray bits of scientific information which came unconsciously from his lips. He never seemed to get weary, and out of work hours was usually off in the woods, or busy about the camp-fire. Most of our game was caught by him during the night, and, indeed, most of it was prepared by him also, for he seemed to know more about cooking than our camp boy himself. Nearly every day he brought me a delicious stew or

roast which he had prepared himself, and always presented it with some such remark: "De doctor show me 'bout dis," or "Dis de way de doctor done hit."

I was thinking regretfully of these extra dishes as I turned my instrument around, and sighted back over the line. Everything was all right, and I signaled to the rear man to come forward. As I took out my field-book to make some notes, I was conscious of a touch on my shoulder.

"What, not gone yet?" I asked.

"No, boss; I cayn't go disaway. Ef I ain't come back no mo', I don' wan' yo' t'ink ob me as no 'count nigger. I jes' blegged ter go."

"Oh, that's all right," I answered, a little ashamed of my ill-temper. "You needn't mind what I said about not coming back. I was out of sorts. If I have a place I shall be glad to take you on any time."

The black face cleared instantly.

"T'ank you, boss! T'ank yo' sah! I like ya'-all's wuk. Yo'se de bes' boss I've had, cep'n de doctor."

I glanced down the line. The rear man was fully a quarter of a mile away, and walking slowly. It would be ten minutes before he would arrive. I slipped the field-book into my pocket, and sat down upon a stump.

"Who is this doctor you are forever talking about Jock?" I asked. "I am getting curious about him."

Jock's face became grave once more. I fancied I could see tears glistening in his eyes.

"He's the bes' man dat eber lib, sah; de bes' man de good Gawd eber made. I been his body-sarben for ten year, an' wuk for him, an' watch ober him, an' nuss him. I watch him so I almos' know w'at he t'ink 'bout. He didn't hab no fo'ks, nowhars; an' he uster say I war his'n's fambly. He tuk me in de woods w'en he hunt bugs an' t'ings, and he tuk

me in de city w'en he wuk for de pore fo'ks. He done let me h'ep in mos' eb'ery-ting he do."

"How came you to leave him?"

"I didn't leabe him, sah; he done lef' me. De good Gawd tuk him. W'en de yaller fever bruk out, he wuk night an' day, lak he allers do. Mos' eb'erybody git outen de city; but de pore fo'ks hatter stay, an' de doctors and nusses hatter stay ter look arter 'em. Dr. Hatton stand hit for seben week, den he tuk de fever an' die."

"Dr. Hatton!" I exclaimed; "that name sounds familiar."

"Co'se hit do, sah. De papers war full ob hit. De doctor war a rich man, an' he done gib bofe his life an' money to de cause. I reckon de whole worl' done hear 'bout'n him. He wuk night an' day, all de time, an' nebber t'ought ob res'."

"And you remained with him through it all?" I asked.

"Ob co'se!" Jock answered simply. "De doctor 'lowed I war good he'p. I war big an' strong, an' could wuk roun' an' lif' de sick fo'ks."

"And you didn't get the fever?"

"No, sah!" showing his teeth a little. "I reckon dis nigger's skin too t'ick for fever get frou. W'en de doctor die I hab no wuk, so I nuss roun, till de winter come an' brek de fever. Den I pick up all de doctor's b'longin's. Yo' see," his voice growing low and tremulous, "de doctor done tole me sell eb'ery-ting he hab lef', an' buy me li'l' home somewhar. I git fo' hundred dollar, an' come disaway. You know?"

I nodded. I had often seen and admired Jock's little vine-covered cottage, and wondered at his exquisite taste in shrubs and flowers. On one occasion I had met him walking back and forth, crooning some strange African melody to a pitiful mite of humanity in his arms. Perhaps this was the "li'l' boy" he was so fond of.

"How old is your little boy?" I asked.

(Continued on page 14.)

The Sunday School--Israel's Expanding Life.*

H. L. Willett

Prof. Kent's "Israel's Historical and Biographical Narratives," where the material is placed in parallel columns.

Samuel's Journeys.

With the third quarter of the current year the International Lessons pass from the New to the Old Testament. After completing the story of the life of Christ as told in the Fourth Gospel the scene changes to the drama of ancient Israel at the time when under the leadership of Samuel it was becoming conscious of its united interests and dissatisfied with its former anarchic conditions. For the remainder of the year the lessons will relate to the beginning of Israel's organized career as a nation, ending with the close of Solomon's reign. In many regards this is the most interesting period of Hebrew history, although its problems are comparatively simple. There is little of that complexity which makes the period of the exile or the times of Ezra and Nehemiah fascinating. And yet it is a significant moment in the history of that nation through which the divine purposes have been manifested as through no other, and the study of the characters of Samuel, Saul, David and Solomon will ever be of profound value to the reader of the Old Testament.

The Histories.

The books of Samuel and of Kings form a long and fairly continuous narrative of events from the close of the Judges period to the downfall of the Hebrew state. They are the prophetic records preserved out of the great mass of state writings that must at one time have been in possession of the nation. They were really collections of sermons preached by prophets in Jerusalem and the cities of Judah during the royal period. Their emphasis is upon national righteousness, and they lose no opportunity to point out the tragic results of disobedience to the divine will. They are parallel for the most part to the great priestly records contained in the books of Chronicles, Ezra 1. Nehemiah. The latter place their emphasis upon the priestly and ritualistic features of Israel's life, but the prophetic narratives are concerned with the deeper principles of justice, mercy and truth.

The Books of Samuel.

The Books of Samuel, like several other documents in the Old Testament, are composite works, made up upon the basis of earlier records derived from different sources. Through the earlier chapters of 1 Samuel, there run two main threads of narrative. The first is the comparatively early story of Saul's life, written perhaps about 850 B. C., and comprising a part of the larger Judean document, which constitutes one of the main sources of Old Testament history. The second is a series of narratives closely associated with the life and work of Samuel, and apparently the product of literary activity in the northern kingdom at some period previous to Josiah's reformation in 621 B. C. The analysis of these documents respectively may easily be secured from any of the modern introductions to the books of the Old Testament,

*International Sunday School Lesson for July 5, 1908. Israel asks for a king, 1 Sam. 8: 10-22. Golden Text, "By me kings reign, and princes decree justice, Prov. 3:15. Memory verses, 19, 20.

such as Driver or Macfayden, and also from

king, but such repentance would come too late, for monarchy once established was not easily overthrown.

An Ideal.

It was impossible that such an ideal as that hinted at in Samuel's words should be realized in Israel. It was probably inevitable that government should arise among that people as elsewhere. The words of the prophet reflect rather the dreams of occasional seers who have pictured a theocracy without need of human rulers, than the actual needs of a growing nation just expanding into its first active life. But the lesson gives us at least one view of government held in the minds of some of Israel's prophets regarding a rule in which God alone should be the king and his prophets interpreters of his will.

Daily Readings.

Monday—Instances of rejecting God. Psalm 106.

Tuesday—Warning against it. James Ch. 4.

Wednesday—Folly of rejecting God. Psalm 118:1-16.

Thursday—Causes of rejecting God. I Sam. 8:1-10.

Friday—Divine plea against it. Jer. 2:4-19.

Saturday—Worst form of it. Luke 19: 11-26.

Sunday—Punishment for it. Luke 20: 9-18.

RUDYARD KIPLING AND THE SALOON.

Rudyard Kipling has been wont to stigmatize temperance people. He was not and is not a total abstainer. But recently he saw two young men get two girls drunk and then lead them reeling down the street. That started Rudyard Kipling to thinking:

"Then, recanting previous opinions, I became a Prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrowmindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said: There is no harm in it, taken moderately; and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at—such as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."—Exchange.

Reserved For Company.—The teacher asked: "Elsie, when do you say 'Thank you'?" Elsie's face lighted up, for that was the one thing she knew and she confidently answered, "When we have company."—Chicago Tribune.

The Prayer Meeting--The Body a Temple

Topic, July 8. 1 Cor. 6:19-20.

Silas Jones

That the body and mind are intimately related is a fact which men have long known. The common man is aware of it and the philosopher bases his speculations upon it. To use the words of Professor James Rowland Angell, we know "that our consciousness or knowledge of the world about us depends primarily upon the use of our senses. A person born blind and deaf has neither visual nor auditory sensations or ideas, and never can have so long as he remains destitute of eyes and ears. By means of the other senses he may be taught about colors and sounds, as Helen Keller has been; but he never can have the experience which you and I have, when we see a color or hear a sound, or when we permit a melody " to run through our heads," as we say, or when we call into our minds the appearance of a friend's face. Indeed, if a child becomes blind before he is five years old he commonly loses all his visual ideas and memories just as completely as though he had been born blind. There is every reason to believe that if we were deprived of all our senses from birth, we could never possess knowledge of any kind. The senses thus hold the keys which unlock the doors of intelligence to the mind, and senses are physical, not mental, things. Apparently, therefore, the most simple and fundamental operations of con-

sciousness are bound up with the existence and activity of certain bodily organs.

Plotinus, the Neo-Platonist, is said to have been ashamed that he had a body. He gave no honor to his parents and never remembered his birthday. In the light of our common knowledge, we can say that Plotinus would not have been able to think about anything if his body had not been his helper. It was rather ungracious of him to speak disrespectfully of so useful and faithful a friend. His error is explained in part by the fact that he saw so many people devoting themselves without reserve to the pleasures of sense. The evils into which men were led bodily demands seemed to him to prove that the body itself was an evil thing. Disparagement of the body became the fashion in certain sections of the church of the middle ages. The error of the church arose from the difficulty Christian people had in subduing their passions. There seemed to be war to the death between the body and Christian ideals. Had not Paul written of the warfare of flesh against spirit and of spirit against flesh? Could a Christian use his body well and not sin against God. These men forgot or never learned one thing. Paul taught that the body was to

be redeemed from the domination of evil impulses and made an instrument of righteousness. Paul condemned the wrong use of the body, not the body itself. "Or know ye not that your body is a temple of the Holy Spirit?" High honor therefore does the body receive from the apostle.

The care of the body is a solemn religious duty. If our knowledge of the world, of man, and of God depends upon the senses, these ought to be in condition to give us correct reports. Wrong impressions set us at variance with one another and with God. The piety that announces itself in criticisms of everybody and everything is nothing but dyspepsia. Nervous disorder explains many fervent exhortations. Tears are not always evidences of genuine sympathy; they frequently indicate lack of self-control and nothing more. The need of the church is a religion of healthy mindedness. Back of healthy mindedness in religion is wealth of body. Great is the debt of religion to men and women of feeble body, but the main part of the Lord's work has been done by the physically strong. A strong body is the rightful habitation of the human spirit. It is the duty and should be the joy of every disciple of Jesus to provide for his soul a proper habitation.

Christian Endeavor--Satisfaction

Topic, July 5. Psalm 63

HAVE YOU TRIED THIS METHOD?

By Rev. R. P. Anderson.

The word "satisfaction" comes from the Latin satis—enough, and facere—to make: to make enough! The country boy who, standing on the beach and looking at the sea for the first time, said, "At last here is something there is enough of," expressed a great truth. You can have enough things—houses, lands, riches, possessions; but you can never have enough of doing things, or achievement!

On the old Spanish coins were stamped the pillars of Hercules, with the inscription, "Ne Plus Ultra"—nothing beyond. But when Columbus sailed westward through this pillared doorway of the ocean, and discovered America, the "Ne" had to be removed, and the inscription read, "Plus Ultra"—something beyond. So for man, no matter what he attains or achieves, there is a great plus ultra calling, and every achievement turns into discontent that pushes him out toward something still higher.

Thus satisfaction is only found in action, never in stagnant idleness.

There is the satisfaction of service. Even heaven is not idle enjoyment. Thomas a Kempis' teacher asked the class one day to quote that verse in Revelation which, to their minds, best expressed the idea of heaven. One said, "There shall be no night." Another, "His name shall be on their foreheads." A third, "There shall be no more curse." But Thomas said, "His servants

shall serve him." That alone, the easy, joyful activity of the soul, is satisfying.

There is the satisfaction of achievement. The old punishment of making a man tread a wheel, the "treadmill," that had no other aim than to compel the man to do something, and weary him without accomplishing anything useful, was cruel and barbarous. To wander around in a circle, without ever getting anywhere, is soul-destroying. No matter how humble one's service may be, if it accomplishes some good, there is satisfaction in it. Even manufacturing pins may bring satisfaction, for it is a social service.

There is the satisfaction of knowing and seeing God. "I shall be satisfied, when I awake, with His likeness" is even more appropriate to present conditions than to the future life. Indeed, we can never be fully satisfied until we awake from the illusions of sin into His likeness! There is a power in nature pushing us on. The plant in the cellar reaches out to the sunlight; the soul of man, to God. John Burroughs compares his search for truth to the tendrill of the vine that clutches blindly whatever it touches, and clings to it. The discontent of the heart, all its yearning, clutches at things—and fails to find peace. But when the tendrill grips God, the soul finds its true support, and is at rest.—C. E. World.

A SPECIAL MESSAGE ON THE TOPIC.

By Rev. James J. Dunlop, D. D.

"My soul thirsteth for thee." The souls

of all men do, but many do not interpret their longings aright. They follow this and that worldly path to find the waters of satisfaction, only to return disappointed. Human restlessness is a symptom of thirst for God. The first thing is to realize the meaning of this longing we all feel. It is a longing that can be met only in God.

The second thing is a definite resolve—"Earnestly (Revised Version) will I seek thee." Do you know what it means to seek earnestly for something? Remember Jesus' words, "Seek, and ye shall find." The earnest seeker after God never failed to find Him.

Then comes the sense of satisfaction (verse 5). God alone can satisfy the longings He has created for Himself. The proof is not an argument for it, but an experience of it. "O taste and see that the Lord is good!" "Satisfied"—then joy in the heart and praise on the lips. In this direction lies our happiness.—C. E. World.

For Daily Reading.

Monday, June 29, Longing for purity, Rom. 7: 24, 25; Tuesday, June 30, Longing for perfection, Eph. 4: 8-13; Wednesday, July 1, Christ's longing for us, Heb. 13: 12-21; Thursday, July 2, Longing for God, Ps. 18: 28-36; Friday, July 3, Satisfied in Him, Ps. 37: 1-11; Saturday, July 4, Kept by Him, Isa. 41: 8-14; Sunday, July 5, Topic—Songs of the Heart. VII. Longings and satisfactions. Ps. 63. (Consecration meeting.) Topic, July 8. 1 Cor. 6:19-20; Luke 12:22-33.

With The Workers

A meeting will be held in August at Bushnell, Ill. H. G. Bennett will preach in a tent.

Charles E. McVay, song evangelist of Benkelman, Neb., has some open dates for summer meetings.

G. Hálleck Rowe has moved to Carmi, Ill., to make a beginning of what promises to be a successful work.

The brethren in Blue Mound, Ill., are encouraged by the fact that they have secured W. W. Weedon as pastor.

It is reported that Professor Hiram Van Kirk, formerly of Berkeley Seminary, will take a professorship at Yale University.

Wallace C. Payne is lecturing on the "Life of Paul" at the Y. M. C. A. Conference of College Students at Cascade, Colo.

Ground has been broken for the new First Church, Lincoln, Neb., where H. H. Harmon has been accomplishing fine results in his labors.

The New York state convention will meet June 30-July 3, in Tonawanda. We have three strong churches in Tonawanda and suburbs.

Harry C. Holmes, pastor of the Christian Church at Fairbury, Neb., has resigned and will take charge of the work at Lawrenceville, Ill.

J. R. Golden, evangelist and well known as a Prohibition member of the state legislature, will hold a union meeting near Peoria, Ill.

A new church organization in Dahlgren, Ill., has been effected, a lot bought and the beginning has been made in the erection of a building.

A. W. Place, who recently went to Japan as one of our missionaries, has been appointed to deliver lectures in Waseda University on sociology.

Pastors or evangelists wanting the help of a singer may secure C. H. Altheide, Bloomfield, Iowa. He has open dates in July and August.

W. F. Rothenburger, pastor of the Irving Park Church, Chicago, preached a sermon to the Knights of Pythias last Sunday on "The Approaching Brotherhood."

The Christian Church at Fairfield, Neb., was entirely destroyed by a cyclone which passed through that place. The building had just been completed at a cost of \$12,000.

Last Sunday the brethren in Austintown, Ohio, celebrated the eightieth anniversary of the church. O. H. Phillips, H. N. Miller and C. S. Brooks were among the speakers.

A remarkable growth in the Sunday-school and improvements upon the church property are signs of the progress of the congregation at Harvel, Ill., under A. O. Hargis.

E. G. Campbell, pastor of the church at Wayland, Mich., reports recent improvements in the church property to the extent of \$500. The church is prospering under his ministry.

The church in Warrensburg, Mo., has most cordially welcomed the new minister, George B. Stewart, and his wife, and gives evidence of a purpose to earnestly support the pastor in his work.

Prof. A. J. Hargett is preaching regularly at Wymore, Neb. He and Mrs. Hargett will be located there during the summer months, after which he will return to his work at the State University.

Dr. Carl D. Case, the new pastor of the Delaware Avenue Baptist Church, Buffalo, N. Y., will address our State Convention at North Tonawanda, July 1, on "The Union of Baptists and Disciples."

Cotner University has published its annual catalogue number of the Bulletin. Cotner has a stronger faculty than ever and its courses promise to be of even greater value to the increasing number of young people in attendance.

The popularity of N. E. Cory, pastor of our church in Colchester, Ill., is evident in the many calls which come to him for addresses on special occasions. Work on the new church house in his city is being pushed with satisfactory progress.

The annual reports of the First Church, Cedar Rapids, Iowa, for the fiscal year just ended, show that the present resident membership is 486. The congregation has given in all \$7,472.64. Of this sum \$1,947.60 has been devoted to missions. G. B. Van Arsdall is the minister.

Prof. E. Guy Simpson, superintendent of schools at Auburn, Neb., an elder of the Christian Church at that place, and a man of great strength in our cause in the state, died last week as the result of an operation for appendicitis. He was buried June 14, two thousand people riding or walking to the cemetery.

The Austin Church, Chicago, Ill., has purchased a large lot in that suburb on which a new church will be erected in the near future, as soon as plans can be perfected. The location is looked upon as the best church site in the city. The congregation means to build a \$30,000 church house with modern facilities for a community church work. The pastor, George A. Campbell, and the pastor of the Congregational church will preach in union services during a part of the summer.

CHRISTIAN COLLEGE COMMENCEMENT.

Christian College, Columbia, Mo., had an unusually interesting commencement this year. Twenty-seven young ladies received diplomas and certificates. This was the first year when the new curriculum was enforced. The result was very satisfactory. It has now been demonstrated that first-class college work can be done, as well as work preparatory for college, in a college for women in the West. Christian College has led in this direction, and while it is not claimed that it has attained to perfection, or has a faculty in every respect organized for the highest possible degree of work, it is easily apparent from a year's experience

that the college has taken the right stand and is evidently on the road to the position to which a first-class college for women in the West should ultimately reach.

The new catalogue, which has been somewhat delayed by the printers, is now ready for distribution, and will be sent to the address of those seeking information with respect to the college. The catalogue is itself a work of art, while the panoramic frontispiece gives a very impressive view of the college and campus. These were never in better form than at the present time. Large expenditures have been made in beautifying the grounds and providing for numerous permanent equipments, so that at the present time the college and premises are practically all that can be desired, and cannot fail to have a refined influence upon the young women who may come to Christian College to secure an education. It is believed by the management that a beautiful and healthful environment is as necessary as anything else in the education of young women.

In order to relieve Mrs. W. T. Moore, the president, from the double duty of managing the business as well as the academic superintendency of the college, the Hon. Morton H. Pemberton will, during the coming year, be business manager. Surely Mrs. Moore has earned this much relief from the strenuous double duties which she has been compelled to perform for several years past. This relief will enable her, in a large degree,

(Continued on next page.)

FULLY NOURISHED. Grape-Nuts a Perfectly Balanced Food.

No chemist's analysis of Grape-Nuts can begin to show the real value of the food—the practical value as shown by personal experience.

It is a food that is perfectly balanced, supplies the needed elements of brain and nerves in all stages of life from the infant, through the strenuous times of active middle life, and is a comfort and support in old age.

"For two years I have used Grape-Nuts with milk and a little cream, for breakfast. I am comfortably hungry for my dinner at noon.

"I use a little meat, plenty of vegetables and fruit, in season, for the noon meal, and if tired at tea time, take Grape-Nuts alone and feel perfectly nourished.

"Nerve and brain power, and memory are much improved since using Grape-Nuts. I am over sixty and weigh 155 lbs. My son and husband seeing how I had improved, are now using Grape-Nuts.

"My son, who is a traveling man, eats nothing for breakfast but Grape-Nuts and a glass of milk. An aunt, over 70, seems fully nourished on Grape-Nuts and cream."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

gree, at least, to give her undivided services in directing the college work proper, so it is expected that the coming collegiate session will be one of the best in the history of the college.

During the commencement exercises the Alumnae Association was reorganized and definite arrangements were made for a home-coming of all the old graduates and students of past years to attend the next commencement week, when it is expected a great reunion of Christian College girls and women will take place.

CALIFORNIA CONVENTION.

The annual convention of our Southern California and Arizona Churches will assemble at Long Beach, Cal., August 5 to 16. Chas. S. Medbury of Iowa, pastor of the largest church in the Brotherhood, will be chief speaker. Mrs. Effie Cunningham will add interest to the C. W. B. M. sessions, and Dr. Royal J. Dye and wife, known throughout Christendom for heroic work at Bolengi, Africa, will bring a message to our churches that will make this year of our Lord to stand out as a landmark in the history of our coast work.

Let every one plan now to attend the Long Beach convention next August 5 to 16.
Grant K. Lewis, Sec'y.

SOUTHERN CALIFORNIA TO THE FRONT.

Compassed by difficulties, yet not overcome, and with characteristic faith, the Southern California Board of Evangelization has stalked in line with the "Forward Movement," and by one long stride taken its place at the head of the procession.

Believing the Sunday school to be the most important factor in the building up of the church, and feeling the need of improved, up-to-date Sunday school methods in their churches, they have decided to put a Sunday school specialist in the field.

We are fortunate enough to have at hand a man well equipped for this work, and on last Sunday the Long Beach Church was asked to release their pastor, Rev. E. W. Thornton, that he might enter upon this work early in the fall. Brother Thornton already enjoys an enviable reputation as Sunday school specialist, both locally and nationally. The State Interdenominational Sunday School Union recognizes his ability inasmuch as no name is more constantly printed in their programs than his, and it is within a year that one of our greatest publishing houses, famous for its business sagacity, undertook to put him in the general field as a Sunday school man.

A phenomenal incident is now under way. The Long Beach District Sunday School Union, comprising all of the Sunday schools in the various denominations about that city, elected Brother Thornton, and are now raising the money to send this (Campbellite) minister to the great Interdenominational Convention at Louisville as their delegate this month.

It is a part of the program to send Brother Thornton on a three months' tour to visit all the great Sunday schools in the East, and to confer with all of the great Sunday school men of the land. This, with

his present eminent qualifications for the work, will make him in the equal, if not the peer, as a Sunday school specialist, to any man in our or any other Christian community.

We hope to have him back from the East ready to take up the work of Sunday school revivals under our Board by November 1.

Further plans will be published in the course of time. Grant K. Lewis, Sec'y.

NEXT SUNDAY THE GREAT DAY.

Next Sunday the Endeavors of the Disciples will observe Inland Empire Day. Not every society will be fortunate enough to line up with the Centennial Brigade on next Sunday but a large number of them will. It looks now as if the Young People's Department of the American Christian Missionary Society might realize the Centennial Aim, which was set before the Endeavor Societies of the brotherhood for realization by "Pittsburg, 1909," a year earlier than that date. If so, it will be a cause of great rejoicing. If we could report \$10,000 by New Orleans, 1908, then we could go up to Pittsburg with \$20,000 for the following year.

I am taking this opportunity to exhort all Endeavor members and officials to double vigilance and activity in our interest next Lord's Day, and I am asking all the pastors everywhere, that they give it an announcement from the pulpit and the weight of their influence to make it a great day.

Our brethren in the four great Rocky Mountain states embraced in the Inland Empire are few and feeble. We are in most instances weaker than other Protestant bodies. All the Protestant churches combined are not equal to the emergency of coping with sin in this vast territory. To save our friends, our scattered brethren, to evangelize this land for the Lord we must hear this TRUMPET CALL OF AMERICAN MISSIONS.

NEXT LORD'S DAY IS THE GREAT DAY OF ALL DAYS IN THIS INTEREST. May all the powers, high or low, in our brotherhood combine to make this day what the interests of the Lord's Kingdom demand.

H. A. DENTON,

Superintendent Y. P. Department, American Christian Missionary Society.

BRIGHT PROSPECTS.

If the sentiment expressed in the following letter received in the office of the American Christian Missionary Society were carried out by our more than eight thousand churches, what glorious news we might be enabled to send in answer to the numerous appeals received constantly at the home office:

"Enclosed find draft for \$42, the offering of the Woodlawn Church of Christ for American missions. We enjoy having a part in this great work of saving our country for Christ. This is only a mission church, but we want to firmly establish in it the missionary spirit, even though we have to sacrifice to do it.

"Hoping that this may achieve great good

for the cause of Christ, and that the American Board may have the most prosperous year in its history, I am,

Yours in the salvation of America,
Clark W. Comstock."
Portland, Ore.

REPORT OF SPECIAL COMMITTEE.

To the Trustees of Eureka College in Regular Annual Meeting Assembled, Greeting:

Your Special Committee, appointed at the special session held in Peoria, March 12, 1908, for the purpose of investigating the teaching in the Biblical Department of Eureka College, submits the following report of its work, its findings and its recommendations:

L.—The Investigations.

The committee held six full sessions, besides several meetings of smaller groups for special work. March 31 the committee was organized at Bloomington and Brother A. J. Elliott was chosen secretary. By appointment the committee again assembled at Eureka, Monday, April 20, established headquarters at Lida's Wood, secured a stenographer, and began formal investigations.

First a statement was received from Prof. B. J. Radford, and a consultation over the same held with him on the lawn of his residence. All the students of the Biblical Department of the College, some 24 young men, were examined in order, a series of formulated questions covering all the ground of complaint obtainable being submitted to each, together with such other queries as the occasion demanded. Brother W. H. Cannon acted as inquisitor. Also the several teachers in the Bible Department, and the president of the college were searchingly questioned. Besides these a number of former students, now ministers in the state were called in. Notice to appear.

FAMILY OF FIVE All Drank Coffee From Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble.

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble.

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved, and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it.

"Long live the discoverer of Postum!" Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

pear was sent to every one known to have expressed objections to the college. The investigation covered two days and one night. Complete stenographic report of same is submitted herewith.

After this, letters were written to ministers and others, in Illinois and elsewhere, who, it was thought might give information on the subject. Copies of these letters, the list of names addressed, and the answers received are also tendered in evidence. Beyond this the committee made investigation as to the text books used in the Biblical Department, the credits given, and the character of the biblical and theological works introduced into the College Library.

The pastor of the Eureka Church, who has been acting as librarian of the college, was also before the committee. His statement as to his connection with the college, and his attitude in the present premises is appended to the stenographic report.

Since the gathering of information several sessions have been held in consultation over the drafting of the report herein presented. The last at Bloomington, May 12, in connection with the State Board meeting.

II.—Findings and Conclusions.

1. It should be noted that, in the several papers submitted by Prof. Radford, and in his article in the Christian Standard on "Why I Resigned" as interpreted by himself, as well as in his utterances to the committee, stenographically reported, no charge of false or dangerous teaching on the part of his colleagues in the Biblical Department of Eureka College is made.

There were two of the faculty who held membership in the Campbell Institute, and to the influence of this institute exerted through the utterances of "The Scroll" Brother Radford demurred. He felt that the dominance of that influence would have a tendency to nullify his own work. The courteous withdrawal of the said two members of the faculty from the said institute removes any such influence as far as it can be removed. The reasons assigned by these two members for their withdrawal from the Campbell institute are embodied in the stenographic report of the investigation.

2. Our investigation leads us to the conclusion that there is not any radical or destructive criticism taught in the college, nor any sympathy there with German rationalism, or modern infidelity in any guise whatsoever. We believe that the Biblical Department, and the college as a whole, is in entire accord with the purposes of the founders thereof, that it faithfully teaches the Word of God, and worthily represents what is known as "our plea."

On the part of the entire ministerial body with one exception—probably the youngest member and one without any experience—the answers given to the question as to what is meant by "Our Plea" show a remarkable unity of idea and definiteness of understanding of our historic position as a religious body. While each student answered in his own words, and so with varying phraseology, the idea was clear and correct in every instance.

3. We find the Bible Department, during the year just closing, was better equipped,

better manned, offered a wider and more comprehensive course in preparation for the work of the Christian ministry, than ever before. It is not yet all that is to be desired; but it has only suffered in the general need of the college. The teachers have wrought well considering the support and the opportunities afforded them.

III.—Recommendations.

Growing out of the above investigations are some recommendations which the committee feel ought to be made to the Board of Trustees, and to the Christian Brotherhood of Illinois.

1. The further strengthening of the Bible Department, and a definite insistence upon a thorough literary course on the part of the student before taking up advanced biblical study. The committee is of the opinion that much of the complaint which has hitherto arisen from the ministerial student body, and through them been scattered abroad, has been the result of allowing undisciplined beginners to range through advanced biblical problems which require the discriminating faculties of the trained intellect. The careful grading of this department requires additional teachers.

2. We recommend on the part of the trustees and faculty that strict discipline be exercised over the students of the college with regard to their utterances concerning the institution; that all complaints arising amongst the students be submitted by them solely and only to the president or to such committee of the faculty as may be appointed to receive the same. That any student who is found to be spreading complaints and dissensions among his fellow-students, or to be carrying such to outside parties, be summarily dealt with. The sacred interests of our college must not be hazarded by hasty and unripe utterances of irresponsible pupils.

3. That the president's plan of inviting ministers, missionaries and distinguished Christian workers from our own brotherhood, and from without, to visit Eureka College for the holding of conferences, institutes and the giving of special addresses to the student body, be encouraged and fostered by every available means.

4. That the brotherhood of Illinois be insistently urged to furnish adequate support and encouragement to our college, especially at this hour of need and of opportunity. This is no time for our churches and ministers, or any one of either, to with-

draw or to cut down financial aid to the college. Such a policy is not only ruinous to our educational interests, but is little less than downright treachery to the faithful, self-sacrificing, loyal men, who, with salaries so meagre as to scarcely provide a decent living in these days, and even with that unpaid for months at a time—take the raw recruits hardly won by their own earnest solicitation, and, through agony of prayer and labor of heart and brain, transform them into capable leaders for the churches.

Long enough has Eureka College, distinguished for eminent service to the general cause of Christ, been allowed to remain dependent for life upon the benefactions of a few local Disciples. Upon the slightest provocation a large contingency is aroused to criticism and to opposition, while through the years the almost despairing cries for help go unheeded. It is high time that offerings take the place of opposition, currency that of criticism and rallying that of ranting, while closed doors and closed pocket-books swing open with a liberality toward Christian education which shall be worthy of the name our people wear.

This report, together with all the papers, letters and documents to this investigation, is respectfully submitted.

The Investigating Committee:

F. W. Burnham.

Chairman.

J. G. Waggoner.

N. B. Crawford.

Ashley J. Elliott.

J. Fred Jones.

W. H. Cannon.

R. F. Thrapp.

Eureka, June 10, 1908.

Cow vs. Milkman.—A Philadelphia lawyer maintains an admirable stock farm on the outskirts of the Quaker City. One day this summer some poor children were permitted to go over this farm, and when their inspection was done each one of them was given a glass of milk.

The milk came from a \$2,500 cow.

"How do you like it, boys," asked an attendant, when the little fellows had drained their glasses.

"Fine! Fine!" said one youngster, with a grin of approval. Then, after a pause, he added:

"I wisht our milkman kept a cow."—Harper's Magazine.

BUTLER COLLEGE, INDIANAPOLIS, INDIANA.

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NEW METHODS IN A BALTIMORE CHURCH.

In March I received a call to take up a work in Baltimore which was directly under the Home Mission Board. The work had been conducted with more or less success for ten years and just now is the crucial time. Its permanent success or failure depended, I was brought to feel, upon the next year's work. I resigned the work in Kansas City and came to Baltimore. The Official Board of the Boulevard Church presented me with \$100 when I came away as an appreciation of the work I had tried to do while I was with them.

The work in Baltimore was known as the Fulton Avenue Christian Church. One of the first things we did was to change the name to Christian Center. The aim we have in mind is to make this church a center of Christian influence for all of Northwest Baltimore. Already we have begun a hearty canvass for new members. Practically all of the membership had slipped away, and it was like starting a new church. The building was not occupied by our people, but by the Baptists who had rented it, and given out that we had abandoned the field. In the last few weeks we have added 40 members, and by the time this is printed it will be 50.

The Christian Center idea we will hold prominently before us in all of our work. We are striving toward the Institutional Church. There is none within many miles, and the people who live about here are especially responsive to any attentions shown them as in the Institutional work. Already we have arranged to make our Center a branch of the Public Library. Then we have put in a branch of the Provident Savings Bank. This is a philanthropic enterprise which encourages the savings of children. Neither the library or bank make any money for the Center. Both cost us money, but they help reach the lives of the children and, in many cases, the parents.

We have now two Bible schools, one in the morning and one in the afternoon, and a good training for service class.

Other features will be added from time to time.

Baltimore is very responsive to our position. All who hear it and understand it are ready to accept it. There is a little timidity and some prejudice to overcome, but after all, the general body of people receive us more kindly and are more receptive than in many cities of our strength in the Middle West.

What we need at Christian Center is help enough to tide us over the next few years while we are gathering together our working force and bringing our plea before the people.

I cannot help but feel that within the next ten years, with good management, hard work and plenty of prayer, Baltimore will shelter ten churches of the Current Reformation, each one independent and self supporting with an equipment as complete as that now possessed by the Harlem Avenue Church or the Christian Temple.

We have started a Bible Institute for direct Scripture teaching. It is meeting with

success. Many are interested, others are wondering. Through this Institute we will win many.

There is here, too, a Free Reading Room. We have just opened it and are in need of papers. We do not want old second-hand papers. The Baltimore people appreciate new papers and magazines as well as other folks.

Will you not, after reading this article, before you forget it, send us a check for a year's subscription to some of the current magazines? We have on our table, The Christian Century, Evangelist, and Standard, the Missionary Intelligencer, The American Home Missionary, and Collier's. We want subscriptions to Munsey, Century, Saturday Evening Post, Life, Puck, The American Boy, Ladies' Home Journal, Ainslee's, The Christian Herald, The Sunday School Evangel, The Sunday School Times, all of our Christian Church papers, The Youth's Companion and others. We can do a great work if you help us.

Important. In connection with our Bible Institute we are publishing a weekly paper, The Radius. We want this to reach everyone interested and we will send you a copy each week, without cost, if you will only send your name and address to us at once.

Nelson H. Trimble, Minister of Christian Center.

Martha S. Trimble, Assistant.

YONDER.

By Madge Teskey Crockett.

I wonder in that land to where
We march with quick'ning tread,
That country we so long to see,
And yet we somehow dread—
In that vast multitude untold
Beside the crystal sea,
Are we ordained to walk alone
Through all eternity?

I wonder shall that life reveal
The truth of heart and mind,
Or shall we wear a mask to hide
Our secret thoughts behind—
In sweet companionship unfold
A mete of heavenly bliss,
Or shall we be as lonely there
As we are now, in this?

I wonder shall lamented friends
Greet us with outstretched hands,
Or shall we drift in as one grain
Among quintillion sands—
To roam for aye without a goal,
Nor aught to mark the years,
A vagrant, disembodied soul
Adrift from joys or fears?

Away, all gloomy questioning!
Has not God's Word supplied
A promise sure, unchangeable:
"I shall be satisfied"?

Pure Refined Paraffine

For Sealing Preserves, Jellies, Etc.

It's the simplest, easiest and surest protection for all the homemade products.



After cooling, simply pour a thin layer of the melted paraffine over the jelly or jam, as the casemay be. Hardens almost immediately.

Pure Refined Paraffine is odorless, tasteless, harmless. Unaffected by acids, water, mold, moisture, etc. It has many other uses—so many that it has become a household necessity. It is also used for washing, ironing and starching. Full directions with each cake. Sold everywhere.

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Iowa

June 25, 1908.

THE CHRISTIAN CENTURY

(13) 313

TELEGRAM.

Danville, Ill., June 22, 1908.—Results by days this last week: thirty-six, nineteen, eighteen, twenty, forty-three, twenty-nine, and fifty-nine. Almost eight hundred to date. Suffering with excessive heat, hence will close this week. "The Lord hath done great things for us, whereof we pastors and evangelists are glad." Chas. Reign Scoville.

EVANGELISTIC.

ILLINOIS.

Argenta.—At the close of my morning sermon here, D. H. Carriek, an immersed believer in Christ, was received into the fellowship of the church. Brother Carriek comes to us from the Congregational church, for which he has preached the past two years as opportunity was given him. He preached for the brethren here Sunday, June 7, and again June 21. He is now son-in-law to Elder J. A. Brennan, having recently been married to his youngest daughter. By her musical ability and love for the church work he will be greatly assisted by his wife. Churches in need of pastoral care may address him at Argenta, Ill., in care of Elder J. A. Brennan.

The church would bespeak for him the recognition due one of their number. He hopes soon to be regularly employed.

L. B. Pickerill.

IOWA.

Clarion.—Two added yesterday by letter. Since last report two by confession and baptism, and two more confessions yet to be baptized. We have paid-off over \$1,200 indebtedness and we are now making improvements on property.

H. C. Littleton, Minister.

KANSAS.

Wichita.—The Central Church continues to have additions every week. A week ago we organized a fine mission school in the north end, a fine section of the city and a great field. The officers have called Guy B. Williamson of Chattanooga, Tenn., as assistant pastor and director of music. He begins with us August 1. Preparations for our Scoville meeting September 1 are going forward.

E. W. Allen.

UTAH.

Salt Lake City.—Two additions at regular services, June 14, Dr. Albert Buxton, the pastor, preaching.

BUTLER COLLEGE COMMENCEMENT.

The fifty-third Annual Commencement of Butler was celebrated at Indianapolis, Thursday, June 18. The graduating class this year numbers twenty-three, of whom 8 are men and 15 women. Of the graduates the majority will take up the profession of teaching. Many will continue their studies in graduate schools. There are three ministerial students, all of whom have been engaged in the work of the ministry during the latter part of their college course. Of the ministerial students, Clay Trusty is pastor of the Seventh Christian Church, Indianapolis; Benjamin Smith, pastor of the church at Zionsville, Ind., and Claude M. Burkhart will reside in Indianapolis and

preach at adjacent points. All of these young men give promise of great usefulness in their careers.

Owing to the affiliation of Butler College with the University of Chicago, which continues until 1910, the three graduates attaining the highest standing in their college courses are given scholarships entitling them to a year's tuition in the University of Chicago. The scholarships this year were awarded to Elmo Scott Wood, Hallie Gretchen Scotten and Eva May Lennes. The program of Commencement week was full of the usual pleasant re-unions and Commencement exercises. Final chapel exercises were held Friday, June 12. Baccalaureate sermon was preached Sunday, June 14, by Rev. Carey E. Morgan, who took as his theme "Abundant Life." Mr. Morgan is an alumnus of the class of '83, and his return after an absence of many years was one of the most pleasant features of Commencement week. The sermon was full of sentiment and poetry and was generally received as a most fitting message for a graduating class to take with it. The Philokurian banquet on Monday night was the occasion of the reunion of fifty-one former members of the society. The president's reception on Tuesday was largely attended by friends and relatives of the graduates and alumni of the college. The Class Day on Wednesday was signalized by the production of an original masque by Miss

Charlotte Edgerton of the graduating class. The lines of the masque, which symbolized the striving of a poet for inspiration and the conflict between the heavenly muse and the earthly career, were graceful and vigorous, and surprisingly mature. It is thought that they will shortly be published.

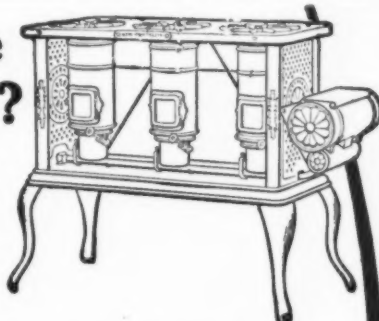
This marks the end of the first year of President Howe's incumbency. Friends of the college feel that it has been a most successful year. The attendance at the college is gradually increasing the last three years, as shown by the number of the graduating class. Last year there were seventeen and this year twenty-three. Installments on the subscriptions to the endowment are being gradually paid in and it is hoped that the larger part of the endowment will be in the hands of the college by the end of next year. Few changes in the faculty are announced for next year, and everything betokens continued prosperity for the college.

SEVENTY-FIFTH ANNIVERSARY.

On Sunday, June 21, the First Christian Church at Vincennes, Ind., celebrated its seventy-fifth anniversary. The church was organized on the third Sunday in June, 1833. The organization began with nine members. The first preacher to visit Vincennes with our gospel plea was Morris R. Trimble. He preached his first sermon in Vincennes on

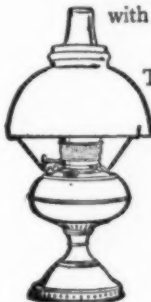
What Stove for Summer?

Nothing adds to kitchen convenience in summer weather like a New Perfection Wick Blue Flame Oil Cook-Stove. Anything that any stove can do the "New Perfection" will do, and *do it better*. Bakes, roasts, boils, toasts; heats the wash water and the sad irons, and does it without dissipating its heat through the room to *your* discomfort. The



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actually keeps the kitchen cool—actually makes it comfortable for you while doing the family cooking, because, unlike the coal range, its heat is directed to one point *only*—right under the kettle. Made in three sizes, fully warranted. If not with your dealer, write our nearest agency.



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the evening of December 10, 1892. The church has a long and honorable history. The present pastor, Wm. Oeschger, is at work on a complete history of the church. It will be put out as a memorial volume. On Sunday the pastor delivered an appropriate memorial sermon. The church is in a good condition. During the present year the church dismissed a goodly number of its members to form the Second Christian Church, of which P. C. Cauble is at present the pastor. The First Church supports S. G. Inman as its living-link missionary in Mexico.

CHRISTIAN TEMPLE SEMINARY.

The Christian Temple Seminary has just closed its fourth session. The Commencement exercises from June 14 to 18 were marked with interest from the baccalaureate service to the close of the commencement. The class day exercises on Monday and Wednesday evenings indicated talent and knowledge. Tuesday was field day and a handsome launch was tendered for the use of the Seminarians, which took us twenty miles below the city, where we spent the day. On the Commencement evening there were twelve graduates and two received additional seals on their diplomas as a reward for post-graduate work, which included the reading of sixteen books on missions, literature and in devotional literature.

The Seminary offers a three years' course in the study of the Scriptures, and last year there were one hundred and nineteen students. Next year promises a still larger enrollment. This course is taken by correspondence and the whole work is practically free. It is not so much seeking to make preachers and missionaries as it is to stimulate all to a larger knowledge of God as responsibilities of service in his church and out of it preachers and missionaries are going. The fifth session opens October 2.

Peter Ainslie, Dean.

Baltimore, Md.



Transylvania University

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1798-1908.

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President Transylvania University,
Lexington, Ky.

JOCK'S LIL' BOY.

(Continued from page 6.)

"Dunno, sah. Reckon he's a heap o'er'n his size, on 'count o' bein' twisted an' dis-j'inted. Yo' see, boss, hit didn' 'pear jes' right fer me ter use de doctor's money for myse'f. Seemed lak hit orter go ter de pore fo'ks, lak de res' ob his forchune. But dar war de orders. So I buy de house, and den' hunts roun' an' fin's de skimpines' pickaninny I kin—one dat ain' de leastes' able ter keer for himself—an' sets out ter raise him. My ole mammy come 'long wif me, an' he'p look out for t'ings. Den ebery summer I goes down to der city an' brings up a whole passel o' chilluns outen de street, an' gibs 'em a good time. Dar's plenty ob melyuns an' sweet tatehs, an' gyarden truck roun' my place; an' off'n I takes 'em out huntin' an' fishin'. I 'low dey done enj'y hit from de way dey projec' roun';" and Jock threw back his head and laughed heartily at some of their "projecting." Then he suddenly became grave.

"Does yo' know, boss," he continued, solemnly, "hit 'pears mighty strange ter me sometimes, lak as if de Lawd's han' war in hit. Dat pore lil' pickaninny, w'at I 'low ter be de runties' one in de whole worl', is tu'nin' out ter be sompin' 'stronery. He'n scrape de fiddle lak a born musicaner, an' for de banjo an' flute—lors! hit brings out de tears jes' ter lis'n. Does yo' know, sah," abruptly, "w'at I'se yu'kin' up hyer for?"

"To earn some money, I suppose," I answered.

"Dat's hit, ezac'y, sah. But I ain' need no money for housekeepin'. A raises gyarden truck, an' chickens, an' sich, an' I goes fishin' an' huntin'. No, sah! I'se gettin' money for, fer dat lil' boy's musicianin'. He's plumb 'straeted 'bout an o'gin. I'se been totin' him up ter Mis' Hun'erford's lately, so 't he mout lis'n ter her playin'. An' fer a fac' sah, dat lil' boy jes' cock his head on one side whilst he played a chune, den he'd climb up on dat stool an' play the same chune right smack frou, every dot an' skiver ezac'. Mis' Hun'erford 'low 't was truly 'stonishin'. Yes, sah! dat boy gwine hab an o'gin, an I'se gwine hab him learn play jes' lak white fo'ks, off'n paper."

At this moment the rear man came up and stood waiting for orders. Jock ducked his head and was turning away, when I called him back. Unclasping the glittering chain from my watch, I handed it to him.

"Give it to the little boy," I said, "and tell him it is from one of his daddy's friends."

Jock's face grew radiant. A present for himself would not have given him half the pleasure.

The next week my chief sent instructions for me to repair to Terrebone and survey some swamp lands. I had been there before, and knew the place well. In the winter it would not have been so bad, but now! I crushed the brief note impatiently in my hand. But there was no help for it, so we set about breaking camp. The next day we were ready for departure.

As we stood on the platform of the little way-station, waiting for the train, I saw the big, well-known figure of Jock hurrying up the track. In a few moments he stood beside me.

"Clar' for hit, boss; I war 'feared I

wouldn't coteh up!" he panted. "Tse mof run de bref outen me."

I welcomed him heartily. His broad shoulders and knowledge of woodcraft would be invaluable in that out-of-the-way place. The terms of his service were quickly arranged, and then I asked him about the little boy.

"I dunno for shore yet, sah," he said gravely. "De doctor 'low he war in bad fix, an' better be sent up Norf to a gran' hospital. He 'low de boy cayn't nebber be raised lak he is, but dat maybe de big doctors mout unwin' de twists, an' fix him lak udder boys. Ef dey do dat," with a rare smile, "I'll shorely t'ank de good Lawd all de res' ob my life."

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"It will be very expensive," I ventured.
 "Yes, sah; so de doctor tole me. He
 'lowed he'd ax Judge Hun'ford ter he'p
 some, but I done stop dat," throwing his
 head back proudly. "I don't ax no he'p
 long's I kin he'p myse'f. De li'l' boy's
 mine, an' I'se de one to take car' ob him."
 Then, with a slight quaver in his voice, he
 added, abruptly, "I done sol' de house an'
 pigs an' all."

"Why, that's too bad!" I exclaimed in-
 voluntarily. "Wasn't there any other
 way?"

"No, sah; an' de house an' all didn't
 fetch quite enuff. De li'l' boy'll hatter be
 thar mos' a year, an' doctors' stuff an' nus-
 sin' cos's a heap. I done hire a room for my
 ole mammy, an' I'se gwine send her som-
 pin' ebery mont'. All de rest mus' go ter
 de hospital. I 'splained hit ter de doctor,
 an' he 'lowed he'd fix hit all right."

"So you have already sent the boy?"
 "Yes, sah. De doctor done sont a nuss
 wid him yes'day."

A faint whistle in the distance announced
 the approaching train. I hastily gathered
 up my kit, and stood waiting.

It was night when we reached Thibo-
 deaux. The next day we purchased pro-
 visions, and set out for the scene of our
 labors. Three months later I received in-
 structions to cross over into Texas. It
 was spring before we returned to Florida.

One day Jock burst into my tent with
 an open letter in his hand.

"He's done cured!" he cried radiantly.
 "All de twistes an' dis'jints tuk outen him.
 He's a comin' home now, walkin' from de
 kyars lak udder boys. Glory ter de Lam'!
 But 'seuse me, boss," lowering his voice
 suddenly: "I'se tickled clean frou. I reckon
 yo'll hatter let me off a few days. I mus'
 see dat li'l' boy."

"Of course! But will you come back?
 You know we need you here."

"Suttin'ly, sah! I must wuk right peart
 now, an' mek heaps o' money. Dar's dat
 boy's o'gin, an' dar's dat home I'se a gwine
 ter buy back. Yes, sah, I'll mos' shorely
 come back."—S. S. Times.

Waynesboro, Va.

WAITING.

"I will go and work for my King," I cried,
 "There are so many ways on every side."
 But my feet could not reach the open door,
 And I heard a voice whisper, "Try no more,
 Rest quietly on this bed of pain,
 Strength for some other day to gain."
 And my heart was filled with dark despair,
 For how could I serve my Master there?
 While I lay idle day by day
 Those chances to work would slip away.
 Then slowly the darkness lifted, and lo!
 Again came the whisper, soft and low,
 "When they cease to murmur against their
 fate,

They also serve who only wait."
 —Eunice Clark Barstow.

IN THE SHADOW.

(To V. L. B.)

What though it be in the shadow
 My lot in life is cast,
 Apart from the great world's knowing?
 This cheers me; that at last
 The Master will speak approval
 And bid my heart find rest.

Not for the world's applauding
 Do I, O Master, pray.
 This be my prayer unceasing:
 That each departing day
 Shall leave me somewhat farther
 Along the heav'nly way!
 Thomas Curtis Clark.
 St. Louis, Mo.

His First Lesson.—Little Bobby had nev-
 er been to Sunday school before, and came
 home wide-eyed and excited to relate his
 adventures to his mother. After giving a
 flattering account of his teacher, he added:
 "And she told me to learn the opossum's
 creed."—Harper's Magazine.

Awkward.—"I did not see you in church
 last Sunday."

"I do not doubt it. I took up the collec-
 tion."—Bohemian.

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